AN

Apostate-Conscience

EXPOSED,

AND THE

Miserable Consequences

thereof

DISCLOSED,

FOR

Information and Caution.

An Ancient Woman, and Lover of Truth, and the sincere Friends thereof, A. D.

LONDON,

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EXPOSED, &c.

IT is not unknown to many of you, what Conteſts have been about Religious Concerns in this Nation, and what Unmerciful Means have been uſed to bring all Proteſtant *Diſſenters* to the *Church* of *England*; and altho' the Penal Statutes, allowed both lawful and reaſonable Excuſe, that would be allowed, but ſome of the moſt ſottiſh and buſie Men of the *Clergy* always obſtructed it, under pretence that no Law was to be allowed, but in caſe of Old Age, or Infirmities of Body; by which means, the Magiſtrates that were moſt ignorant and buſie, were the drudges to thoſe *Clergy-men* of the immoderate ſort, and would hear nothing of Reaſon many times, nor ſuffer Conſciencious *Diſſenters* to ſpeak for themſelves: But our Merciful God, looking upon the Afflictions of his People, moved in the Heart of the King, and Civil Magiſtrates, to grant *Toleration* to the Proteſtant Diſſenting Subjects of this Nation, for which we are truly thankful, and

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I do really believe, that God hath a Blessing in store for all Kings that are so well disposed, as to grant Liberty in the Exercise of Religion, to Dissenting Subjects, although of different Persuasions in matters of Religion; 'tis of greater concern than any worldly Interest or Profit, and will be a great means to root *Hypocrisie* out of this Nation; for forced Conformity makes *Hypocrites*, but never makes good *Christians*, or Subjects to any Prince: Now Liberty is granted, there can be no pretence of quarrelling with the Government that is kind to them, whatsoever some have lately pretended to the contrary, which hath been some cause of my undertaking this Work, to Vindicate my Self and some Others that are unjustly charged with matter of Fact.

Some of the *Clergy* (I Charge not all) either being uneasie under the Liberty granted to the People called *Quakers*, or by reason of their Ignorance of the Principles of their Religion, have of late Years entertained a Poor Indegent Person, *viz. Francis Bugg* of *Miller Hall*, in the County of *Suffolk*, to abuse and clamour against the said People in Print; but I am perswaded it will not be for their Credit, if the Civil Magistrate would be so kind as to hear both Parties in their Books and not partially. *Michael Dalton*, in his Book, called *The Country Justice*, Printed, *Cum Privilegio* 1630. exhorts the Magistrates to hear both Parties

Parties, and brings ſeveral places of Scriptures for it; one more remarkable than the reſt, in the Eighth Page, 'Where God Almighty 'gives you an Example, expreſt in theſe 'Words, *Gen.* 18. 21. in the caſe of *Sodom*, 'I will now go down and ſee, if it be alto-'gether according to the Cry that is come 'up unto me. Thus he ſhews the Magi-ſtrate how to perform his Office in true Juſtice in the ordering the affairs of the Nation.

Now, becauſe the ſaid *Francis Bugg* hath accuſed us of matter of Fact, high Crimes and Miſdemeanors againſt the Government: it belongeth to the Civil Magiſtrate to take notice of ſuch things; and we do deſire it, that they would read our Anſwers to his Aſperſions, that our Innocency may be clear-ed of what we are accuſed off.

This *Francis Bugg* ſays, that he was a *Quaker* 25 Years: He was but a Poor Man when he came firſt among us, and Suffered Impriſon-ment ſeveral times, upon the account of his Religion, when he was Poor; afterward he grew Rich, and increaſed in Wealth very much, his Father Died, and there fell to him near 30 *l.* a Year, by Relation; he alſo pur-chaſed an Eſtate at *Milden-Hall* aforeſaid, with a fair Brick Houſe upon it, Built by a Knight Baronet, for himſelf, to dwell in for his Pleaſure, becauſe his Eſtate lay in a durty Country; I knew the Perſon that Built it,

he was my near Relation. This *F. Bugg* had alſo a great Stock, he was a Wool-man, and uſed the Wool-Trade, and a Shop beſides of *Cloaths* and *Stuffs*, and divers other things, and an Adventure at Sea, in a Coal Ship at *Ipſwich*, which he withdrew, becauſe of the ſmallneſs of the Profit he received by it; this ſhews he was a Rich fore-handed-man, and now Poor, and blames the *Quakers* of being the chief cauſe of it, which may be eaſily proved to the contrary; neither was his Sufferings more than other Rich Men, but ſtill continued Rich ſo long as he was amongſt us, but being uneaſie under his Sufferings, he begun to contrive how to avoid them, by ſubtle indirect means, he writ two contentious Books againſt us, before he conformed to the *Church* of *England*; and when he was in danger of having the Statute of 20*l.* a Month put in Execution againſt him, he conformed to the *Church* of *England*, and went on Writing againſt the *Quakers*, until he had ſcribled away his Eſtate, and run many Hundred Pounds in Debt, and now goes about a Begging, with a Certificate from the Biſhop of *Norwich*.

About the Year 1682. he came to my Houſe at *Cambridge*, and made great complaint of *George Fox*, that he had brought in Innovations into the Church about Marriage, that all Marriages muſt be publiſhed at two in the *Men* and *Womens* Meetings, whose

ey uſed to be publiſhed but once former-
y; I heard him, but did not give my Judg-
ent in this concern, but let it reſt until I
d inquired further of it; at laſt I underſtood
was an Order of *Marriage* of his own Re-
ording, in the *Quakers* Meeting Book in the
e of *Ely*, and partly of his own making
s I underſtood by *John Ainſlo* of *Over*, in
e County of *Cambridge*) he alſo told me
at *F. Bugg* was quarrelſome, and that he
e no way to prevent it, he was ſo given to
ontention. This I can prove by his firſt Book
e writ againſt the *Quakers*, that he began the
uarrel, and hath continued it to this Day.
F. Bugg came again to me, and renewed
is complaints againſt *George Fox* and *George*
Whitehead, that they were the cauſe of bringing
novations into the Church, he alſo brought
Book to me of his own Writing, which he
d got Printed, I bought it of him, the Title
ge was, *Liberty of Conſcience upon its true and*
per Ground. This Book, Doctor *Gunning*
ſhop of *Ely* read, and ſaid that it was an
rious Thing; but the chief matter which
s the Grounds of his Contention was,
t he would have been a *Ruler* over the
kers to make Laws for them, that all
achers ſhould tell their Names when In-
mers came into a Meeting to convict it,
ether they were asked their Names or no,
d pay their 20 *l.* Fines themſelves, if they
re able, if Poor, then Money ſhould be

gathered at the Meetings for that purpose (if he were fined for a Preacher) that he might pay only his own Fine, that did not exceed 10 *s.* this may be proved out of his own second Book, intituled, *The Painted Harlot*, &c. no *Quaker* that I knew would consent to this.

F. Bugg might have kept from the Meetings, if he was not free to suffer what Fines the Magistrate laid upon him; for his complaints concerning the due order of Marriages, that was but a Cavil to cover these designs, but after we were Rid of him, we have had no Contention about that, or any matter in this County, or the *Isle* of *Ely*: But when he see he was slighted by his Friends in these parts, he travelled about into other places, to make Decision amongst the *Quakers* in other parts of the Nation; and so went on Writing, until he had Written 20 Books against the *Quakers*, first and last, some of them are above 300 Pages, which must needs be a great Charge, the Printing, besides his neglecting his Trade, and giving himself wholly to Contention, and Travelling about upon that account, until he was forc'd to fly to the *Clergy* for relief: The Bishop of *Norwich* hath so far taken him under his special Care, as to give him his charitable Recommendation, and he, and those *Clergymen* that have incouraged him in his Writing Books, ought to pay his Debts, and provid

provide for his Livelihood; if they do not they muſt needs come of with ſome Diſgrace in this Buſineſs.

At that time, when *F. Bugg* brought me his firſt Book, I knew nothing of the grounds of his Quarrel, I had not inquired into the whole buſineſs, and knowing nothing to the contrary but that he was morally Honeſt; he being at my Houſe with his uſual Complaints againſt *G. Fox* and *G. Whitehead*, I told him, That I had not been at *London* many Years, but I did intend to go thither in the Spring, and examine the cauſe of his Complaints. One of my Siſters, hearing of my Intention, ſent to me to take up her Lodgings, but they were to remote from my buſineſs. In the beginning of the Month called *April*, 1683. I took my Journey to *London* in the *Stage-Coach*, a Maid Servant with me; when I came at my *Inn*, there met me a Woman in a Coach to conduct me to my Lodging, ſhe was a Stranger to me, but very Civil and Kind to me, ſhe told me, That *F. Bugg* had provided me Lodgings at her Houſe; I went along with her, it was a Whole-Sale Mercer's Houſe, I ſhall forbear to name him at length, but by *T. C.* I was very kindly uſed by him in all reſpects, but he was ſomething reſerved about the Differences between *G. Fox*, *G. Whitehead* and *F. Bugg*, but he referred me to a Manuſcript that lay in his Ware-Houſe, in Folio.

Folio, of a verry large Vollume, I read in it divers times, when I was at leasure, and looked over some of it, the greatest part of what I read was about the Controversies between the *Quakers* and the *Clergy* of the late Professing Times, called *Oliver*'s Days; and something concerning the Magistrates also; I told *T. C.* that it did little concern the present Differences that was now in Controversie, which might be written in a very small Vollume; he told me, he had some thoughts of Printing a few of them; I was unwilling he should be at so unnecessary a Charge, which signified little or nothing; I disswaded him from it; I saw that it would not quit Cost, to satisfie any Party whatsoever,

F. Bugg's Charges and Arguments (I take to be mostly in that Manuscript) that he hath writ against the *Quakers*, and not proceeding from his own *Genius*, except it be some of his Fantastical Whimsies and Perversions, that he hath added to the Work.

I had never seen *George Fox* before this Journey to *London*, nor *George Whitehead* but once, and that but a very short time; I went to his House, where I met with *George Fox*, I had but little Discourse with them, the Woman of the House was Sick at that time, but *G. Fox* directed me to the Meeting-Chamber for Business, and the Clerk that kept the Chamber would satisfie me in any

busines

buſineſs I deſired; when I came there, he ſhewed me ſome Books, one was writ againſt *F. Bugg*, and ſome others, I looked into it, and perceived the Differences were too wide for me to Compoſe. I ſtay'd a Month in Town, in that time I writ an Epiſtle of Love and Good-will to my old Friends, and Fellow-Sufferers, in the late Times, the old *Royaliſts* and their Poſterity, *&c.* and carried it to *G. Whitehead*, who got it Printed for me. When I had finiſhed my Concerns at *London*, I paid *T. C.* what he asked for my Bord, and he was very reaſonable; then I returned home to *Cambrige*.

Soon after I came home, I writ a Paper of the moſt material Paſſages of the Conroverſie that hapned in thoſe parts where I dwelt, I ſent it to *T. C.* aforeſaid to be Printed; it was Printed upon a Sheet of Paper upon one ſide only, with no Perſon's Name in it; *T. C.* ſent me down about a Quire of them, and diſpoſed of the reſt himſelf; about a Month after he ſent me this Paper, I received from him the ſame Paper Reprinted in half a Sheet, printed on all ſides, with an Addition of Characters, and Names in it, *viz. G. F*'s party, *G. Whitehead* and *T. Ellwood*, with my name to the Paper; I complained in a Letter to *T. C.* that I was abuſed in Printing that Paper without my Conſent or Knowledge, and to ſet my name to it; *T. C.* writ me word, That if I would

not

not own it, I might put out a ſhort *Advertiſement* in Print to diſown it, and he would get it printed for me, and it ſhould coſt me no more than a *Burying-Ticket*, which was Five Shillings; I ſoon ſent up a quarter of a Sheet of Paper, with a ſhort *Advertiſement* in it, the ſubſtance of it was, That I did diſown the half Sheet with the Characters and Names in it, and what I writ in my whole Sheet was not againſt Parties nor Perſons, but againſt the wrong Spirit; when he had received this ſmall Paper, and the 5 *s.* he ſoon got it printed, and ſent me down ſome of them, and writ me word, that he had carried the reſt to the Meeting Chamber for Buſineſs, and delivered them to the Clerk; therein *T. C.* did honeſtly, and ſhewed me kindneſs, but *F. Bugg* I always found to the contrary, as may be ſeen hereafter.

When I went next to *London*, I made inquiry who was the cauſe of the putting out the aforeſaid half Sheet, *T. C.* would tell me nothing; I was acquainted with none of *F. Bugg*'s Friends but old *John Penniman*, I went to him to know if he had a hand in the Printing the half Sheet; he ſaid, he had ſeen it, but he ſcorned to do ſuch an unjuſt thing; the next time I ſee *F. Bugg*, I examined him, if he had a hand in that piece of Deceit, the half Sheet that was printed without my knowledge, and my Name to it, he did not abſolutely own it, nor diſown

diſown it, but laugh'd, and ſaid, That Paper was true. In the Year 1684. I had heard he had Conformed to the *Church* of *England*, I asked him the cauſe, his anſwer was, What will you have me do, the Statute of 20 *l.* a Month will be put in Execution againſt me, and I have ſuffered enough already? Laſt Year he came to my Houſe, I charged him with this, his anſwer was, That the Statute was laid aſide in the Year 1684. I told him, That was falſe, and that I knew that That Statute was put in Execution, both in *Cambridgeſhire* and *Suffolk*, the County where he dwelt that very Year. My Maid was by when we had this Diſcourſe.

This Year he came to my Houſe again, a *Clergy-Man* came with him, one of the *Fellows* of *Sidny-Colledge*, I charged him with his *Apoſtacy* again, and told him of what he ſaid the Year before, That the Statute of 20 *l.* a Month was laid aſide in the Year 1684. he look'd down, and ſaid, They did not meddle with me, he had Conformed then to the *Church* of *England*, and that was the reaſon the Statute was not put in Execution againſt him, nor any elſe that Conformed.

I do intend now to take notice of ſome of his Books, of ſome paſſages in them, but not ſo far as entirely to Anſwer one of them, they have been anſwered already moſtly; for he writes but the ſame thing in moſt

moſt of his Books, as to matters of Religion and Government, and writes them over and over in divers of his Books, and very many times over in his late Book; I will ſhew one paſſage in his Fifth Book, Entituled, *The Quakers detected*, &c. this Book was written two Years after he Conformed to the *Church* of *England*.

F. Bugg ſays, 'The firſt Point under Conſideration is, how I came to be a Member 'of their Society, *viz.* In the beginning they 'taught, that all Men were inlightned, according to *John* 1. 9. and that this Light, '*wherewith Chriſt* had inlightned them, was 'ſufficient, if obeyed, to lead to Salvation; 'and that it was the Work of the Miniſters 'of Chriſt, to turn People from *Darkneſs* to '*Light*, and from the *Power of Satan* unto '*God*; affirming that this *Light* was a ſufficient Teacher, Leader and Guide to every 'Believer, without the help of outward Preſcriptions, Forms, Orders and Decrees of 'Men; upon this and the like Notions, I 'became perſuaded to try their Doctrine; 'and when I came to ſee and obſerve their 'Practices, Converſation and Deportment in 'the beginning, & what Simplicity and Plainneſs attended their *Miniſtry*, I was ſtill more 'confirmed, that it was a Diſpenſation of the 'Love of God ſent as a Viſitation to Mankind: Being thus perſuaded, I reſolved to 'bear the Croſs, and did utterly deſpiſe the 'Shame,

'Shame, that attended them and their Mes-
'ſage, and was not behind any of my Equals,
'both in doing and ſuffering for the Teſti-
'mony thereof, as ſome among them can
'ſtill bear me Witneſs; and in this manner
'we went on for many Years, and loved one
'another with Love unfeigned; and doubt-
'leſs God bleſſed our Meetings with the
'Comfortable Injoyment of his Preſence.

This is a ſufficient Explanation of his Apoſtacy ſince, it is a Truth that will ſtand for ever, that the *Quakers* preach, that *the Light and Grace of God is* Sufficient, both to lead and bring us to Salvation, if it be obeyed: For the *Light* and *Grace* of God are all One, tho' under divers Names, 'tis one Principle, not divided; if this be not a ſufficient Guide, I know no Man is able to procure Salvation to himſelf, or others, without it; nor with it, except they be obedient to it; it were Blaſphemy to ſet any Man's Learning or Natural Parts above it, or againſt it, neither have they any Scripture to diſprove the Sufficiency of the Light, the Grace of God, except they Expound one place of Scripture to make it Repugnant to another, which the *Clergy* are Sworn to the contrary, ſee the 20th *Article* of the *Church of England*; theſe Articles are called, *The Faith and Doctrine of the Church of* England.

And in the firſt of *Eliz.* Chap. I. *An Act to Reſtore the Crown to the Ancient Juriſdiction,*

diction, over the State Eccleſiaſtical and Spiritual, and to Aboliſh all Foreign Power, repugnant to the ſame: By this Statute all Commiſſioners are limitted, that have Authority to Hear and Determine the Offences of Error, Hereſies, Schiſms, Abuſes and Enormities, ſo that they ſhall not in any wiſe have Authority or Power to Order, or Determine, or Judge any Matter or Cauſe to be *Hereſie*, but only ſuch as have formerly been Adjudged ſo to be by the *Cononical Scriptures expreſt in plain words*, &c. This Statute ſays further, That there muſt be Two ſufficient Witneſſes to prove the ſaid Offences mentioned in this Statute, and the Witneſs brought Face to Face, if the party requires it. I write this to put the *Magiſtrates* in mind of this Statute, and alſo to inform ſuch Perſons as are ignorant of this Remarkable Law of the *Proteſtant Religion.*

And whereas we are accuſed of all, or moſt of theſe Crimes mentioned in this Statute, by the ſaid *F. Bugg*, in his three laſt Books moſtly, and Countenanced by the Biſhop of *Norwich*, and ſome of the *Clergy*, it is my Requeſt, That We, the People called *Quakers*, may clear our ſelves, ſo as our Innocency may appear to the Civil *Magiſtrate*, and not lie under *ſuch Scandals* and *Reproaches* as we do, from every Unjuſt Charge, that may render us Obnoxious to the Government; and my reaſon is, Becauſe the Biſhop of

of *Norwich*, and ſome of the *Clergy*, have given Countenance to his Quarrel againſt us, and ſome of them have given Credit to what he ſays; but if the Truth be known, I am fully perſuaded, it will not be for their Credit, that have incouraged him in this Work.

I have Propounded nothing but what is the Right of every Free-Born Subject of this Nation, that the *Civil Magiſtrate* ſhould underſtand our Innocency. I believe there are but few ignorant of what we have ſuffered many Years by a long Grinding Perſecution, both in our Perſons and Eſtates: And now *Liberty* is granted, we ſtand upon equal Terms of Juſtice and Right with our Oppoſers, and in Matters that concerns Religion, we are Accountable to God, and have as much Right to common and civil Priviledges as other Perſwaſions have. We never were found in any Plots or Rebellions ſince we firſt appeared to be a People in this Nation, but always yielded true and real Paſſive Obedience under all our Cruel Sufferings.

I will now take notice of ſome Paſſages in his Three laſt Books, the 18th, the 19th, and the 20th Book; the 18th Book, Entituled, *The Picture of Quakeriſm drawn to the Life*, there is not much in them but what may be found in his former Books, which have been anſwered already; for he writes

the ſame thing over and over again mere-
ly; his Books are without method, mo-
rambling Stuff, not worth the regard-
ing, had not ſome of the *Clergy* Coun-
nanced him, and owned his Books, whi-
gives us occaſion to take notice of them, a-
clear our ſelves of what we are wrongfully
Accuſed of.

In his 18th Book, page 60. *F. Bugg* ſays,
'That there was a Rumour in the Country
'in the Year 1663 or 1664. that *George Fo-*
'had in one Nights time 24 Languages given
'to him by Divine Inſpiration; and I did
'believe (ſays *F. Bugg*) and divers others
'for Twenty Years. That he did believe it,
this I know to be true; but for divers
more, I never heard of but one, and he
was accounted a Shatter-headed Man by all
that knew him. I heard this Story many
Years ago, and took notice of it, and ſpoke
of it to my Brother *G. Barnadiſtone* of Clare
in the County of *Suffolk*; a Man well known
to be a Wiſe and Honeſt Man; I told him
that we had ſome Shatter-brained People
amongſt us, and if they went on ſo, we
ſhould want a Religious *Bedlam* for ſuch
Mad Folks; my Brother Replied, that it was
true, there was ſome Shatter-headed People
amongſt us, and the beſt way was to uſe
them kindly, ſo long as they were moral
Honeſt; for ſome had recovered, being ſin-
cerely Honeſt, but they were not to be diſ-
ſturbed, for that would make them worſe.

of them; at laſt a *Clergy-man* came to my Houſe that was related to my Husband, I deſired him to anſwer them, he promiſed me before he read them that he would, but when he had read them, he ſaid that I ſhould have no other anſwer than this *(that he did not intend to be a Fool in Print)* theſe Principles declares that our Faith is not a Man-made Faith: Alſo, they treat of the Subſtance of true Religion in General.

I believe there are but few Magiſtrates, that are not Prieſt-ridden, but may underſtand ſo much of the Principles of our Religion, as to clear us of thoſe Aſperſions that *Bugg* has caſt upon us in divers of his Books, upon the account of our Religion; he charges the *Quakers* with preferring their own Books above the Scriptures; this is as falſe as any thing can be, for the Scriptures are often quoted and expounded in our Meetings, as moſt People that comes to our Meetings can witneſs, but for our Books they are never quoted nor mentioned in our Meetings, by our Miniſters in Preaching, that I know.

But *F. Bugg* pleads that we read Epiſtles from our Miniſters, and never read a Chapter in the Bible; theſe Epiſtles are read after our Meetings for Worſhip are over, at the end of the Meeting, and that not once in a year ſcarcely.

In Page the 25*th* *F. Bugg* ſays, 'I have a Letter by me which my Couſen *Ann Doc-*

'*wra*

the ſame thing over and over again meerly; his Books are without method, moſt rambling Stuff, not worth the regarding, had not ſome of the *Clergy* Countenanced him, and owned his Books, which gives us occaſion to take notice of them, to clear our ſelves of what we are wrongfully Accuſed of.

In his 18th Book, page 60. *F. Bugg* ſays, 'That there was a Rumour in the Country 'in the Year 1663 or 1664. that *George Fox* 'had in one Nights time 24 Languages given 'to him by Divine Inſpiration; and I did 'believe (ſays *F. Bugg*) and divers others 'for Twenty Years. That he did believe it, this I know to be true; but for divers more, I never heard of but one, and he was accounted a Shatter-headed Man by all that knew him. I heard this Story many Years ago, and took notice of it, and ſpoke of it to my Brother *G. Barnadiſtone* of *Clare*, in the County of *Suffolk*; a Man well known to be a Wiſe and Honeſt Man; I told him, that we had ſome Shatter-brained People amongſt us, and if they went on ſo, we ſhould want a Religious *Bedlam* for ſuch Mad Folks; my Brother Replied, that it was true, there was ſome Shatter-headed People amongſt us, and the beſt way was to uſe them kindly, ſo long as they were moral Honeſt; for ſome had recovered, being ſincerely Honeſt, but they were not to be diſturbed, for that would make them worſe.

I always uſed *F. Bugg* kindly, for I ſaw nothing to the contrary but that he was morally Honeſt for divers Years, after this, only I perceived he had ſome Freaks and Whimſies at times, which I took no notice of to him; I ſaw he was a Man capable of managing his own Concerns well enough, and ſome other Peoples buſineſs, if he undertook it.

In his 18th Book, the Second Part, page 148, 149, and 150. there is a Letter concerning a Common Bank; this Letter hath no Name to it in that Book, but in his 19th Book he chargeth this Letter upon me; I read over his 18th Book twice, and did not in the leaſt ſuſpect it to be mine, it was ſo Metamorphoſed; but I do not charge *F. Bugg* with the falſe Tranſcribing it; the Man is dead I writ to concernig a Common Bank, and I ſuppoſe it came into *F. Bugg*'s hands of late Years, ſince the Man died; for if he had had it ſooner, I ſuppoſe that it would have been Printed before the Year 1697. which is the Date of his 18th Book; the Date of the Letter is 1684. After I underſtood he charged me with this Printed Letter, I ſent for a *Cambridge* Man that I uſed to imply to ſend Letters into *Harfordſhire* for me, that was acquainted with ſome of my Concerns, I ſhewed him a Copy of a Letter concerning a Common Bank, he remembred the Letter very well, for I read it

to him before I ſealed it, becauſe he was concerned in this Letter as well as my ſelf, and ſent it by him, he ſince gave me a Certificate of the whole ſum of the Letter, which is as followeth,

WHereas, Francis Bugg *hath accuſed the People called* Quakers, *of having a* common Bank, *in ſeveral of his Books, printed* 1697 *and* 1698. *by reaſon of a Letter he has printed, that concerns* Ann Docwra *and my ſelf, bearing date, the* 11th *Month,* 1684. *This is to Certifie thoſe that deſire to know the Truth of this concern; that about Twenty Years ago, a Warehouſe in* Royſtone *was robbed, wherein I had above* 30 l. *worth of Goods, which I loſt then; ſoon after this loſs, my Friends in* Hertfordſhire, *at a Meeting, gathered* 10 l. *and ſent it to me, towards my loſs, I knowing nothing of it until the Mony was brought me, for I did neither deſire nor expect any Mony from them; their Mony remained in my Hands about ſix Years, until my eldeſt Son was about taking a Wife, which was obſtructed by one of the ſeparate* Quakers, *then a Priſoner at* Hertford; *and the aforeſaid* 10 l. *was demanded by him, pretending it was but lent me; there was at that time in the Priſon, about* 13 *more of my honeſt Friends, they all declared, that the Mony was given by them, and ſome other honeſt Friends:* Ann Docwra *underſtanding by me, how I was dealt with by the Man that claimed the Mony, did bid me ask*

him

him what he would do with it, his answer was, he would put it into a common Bank: She soon after writ a Letter to him, which she read to me, and gave it me, to send it to him, which I did, in that Letter she charged him with a common Bank, and none else besides him, for all the rest of the Friends in the Prison, disowned his common Bank; nevertheless, lest he should make a noise for the Mony, and use further means to obstruct my Son's Marriage, I sent him the 10 l. Some Months after, he had a great loss by Fire; for that he said, he could not subsist without some help; then some Friends told him that it was a just Judgment from God upon him, for defrauding me of my Mony, and setting up a common Bank.

This is a real Truth I herein Testifie,

Cambrige, the 17th. Day of the 8th. Month, call'd October, 1698.

Witness my Hand

John Clement.

Memorandum

MEmorandum, *That Whereas* Francis Bugg *ſaith in his Book, called,* A Sober Expoſtulation, *&c. in the name of* John Peacock, *&c.* We have told the Bookſeller at *St. Ives*, that if he Sells any of *Francis Bugg*'s Books, he ſhall loſe his Trade with us. *I do hereby declare, that neither* John Peacock, *nor any other Perſon called a* Quaker, *forbid me Selling, or ſpake to me not to Sell* Francis Bugg's *Books, nor any thing tending to that purpoſe.*

Witneſs my hand this 19*th.* of *December*, 1698.

Thomas Stockr.

Sign'd in the Preſence of

Chriſtopher Kay,
John Rogers.

In his 19*th* Book, entituled, *A Sober Expostulation*, &c. in Page 10. *F. Bugg* writes to *John Peacock* of St. *Ives*, Draper, *viz.* 'Why do you suffer your She-Prelate, *i. e.* 'Ann *Dockwra*, to tell solemn lyes to the 'Magistrate to serve a turn, which being by 'the Magistrate asked, whether the *Quakers* 'had a common Purse or Bank, she answer-'ed *No*; which, said she in her letter to me, 'gave them great Satisfaction, yet in the 'same letter to me, confesses to me that you 'have a Bank, or common Fund; and that 'it would never be well, whilst the *Quakers* put 'away their *Dagon*, as at large in her letter to 'me, printed in *The Picture of Quakerism*, &c. 'p. 148, to 150. This is such a piece of Forgery as is seldom heard of, that I should write to him about a common Bank, after he had conformed to the *Church* of *England*, and charge him with those things in that letter; this is the true liberty of an *Apostate-Conscience*, to Forge lyes of me that always used him kindly, and never disobliged him, until after he had printed these things, and then I reproved him sharply.

I have dwelt above 18 Years in *Cambridge*, and I can truly say, that no Magistrate asked me such a Question, whether we had a common Bank or not; neither had I any discourse, with any of them, about any such thing, untill *F. Bugg* had printed this Story; then I took notice of it to a Magistrate, that

was then a Parliament-man, him I told that the *Quakers* had no common Bank, that ever I heard of.

F. Bugg had the Confidence to ſend me this 19*th* Book to read; and a ſhort time after he came to my Houſe, a *Clergy-man* came with him, one of the Fellows of *Sidny College*, I charged him with this aforeſaid Forged Letter, that he ſaid I ſent him; he ſtood ſtiffly in it, that I did ſend it to him; then I asked him who that *J. C.* was, mentioned in the Letter, he could not tell me that, then I asked him who was the Man I writ the Letter to, he could not tell me that alſo; I ſuppoſe he did not know who I writ my Letter to then; but I told the *Clergy-man* who the *J. C.* was, and ſo *F. Bugg* came to know his name, and printed it in his 20*th* Book; it is the ſame Man that gave me the aforeſaid Certificate, viz. *John Clements*, of *Cambridge*, aforeſaid.

I will ſay ſomething concerning the Prelacy he charges me with, the matter concerning a common Bank, do not belong to a *Prelate*, it concerns the Magiſtrate only, if he had called me a She-Lawyer, he had had ſome grounds for this; for when I was about 15 Years of Age, my Father finding me reading ſome Idle Books, he took them from me, and told me he would have me read better Books, and pointed to the great *Statute* Book that lay upon the *Parlor* Window, and bid me read that, and ſaid it was as proper for

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a Woman as a Man to understand the Laws, because they must live under them as well as Men; I soon applied my self to obey his commands, and was very diligent in learning them: My Father was a Justice of the Peace, in the Days of King *Charles* the first, many Years, but not afterward; although he lived about Seven Years after the Wars began: I have read several Law-Books, besides the Statute-Book, which were very beneficial to my self and others in the time of the Persecution: *F. Bugg* knew that I had some understanding in the Laws and Statutes of the Land, therefore he might have given me a more rational Title than a She-*Prelate*.

Most of this little Pamphlet is writ against *G. Whitehead*, who hath answered most of his Books, as well as such rambling Stuff, full of Tautologies, can be answered: *G. Whitehead* hath so gauled him with his Answers, that he is the object of his Malice, in most of his Books.

I come now to his 20*th* Book, Entituled, *The Pilgrims Progress*, &c. In the front is his Picture, and in the first and second Page, his Pedegree and Education, he says his Father's 'name was *Robert Bugg*, second Son of *Fran-*'*cis Bugg*, who was Chief Constable many 'Years; his Parents were of a good Yeoman 'Family, and lived in good Repute, and 'brought him up in the Profession of the '*Church* of *England*. I will say somthing concerning

concerning this matter, as it was related to me by my Uncle *Docwra* of *Hinton*, which is as followeth, he told me that there was one *Bugg* a Serving Man in the Family of the *Docwra's*; this Man Debauched one of the Daughters of that Family when he was a Servant, then Stole her away and Married her as was ſuppoſed: This *Francis Bugg's* Grandfather was one of the Poſterity of the aforelaid Serving Man, and was a Poor Boy, ſome of the *Docwra's* bound him out Apprentice to the Wool-Trade, and when his time of Apprentiſhip was expired, Money was gathered in the Family of the *Docwra's* to ſet him up; he grew Rich, yet he was troubleſome to ſome of the *Docwra's*, preying upon them by indirect means, that I perceived he was much ſlighted by the whole Family at the time I was Married to my Huſband, which is above 52 Years ago: *Robert Bugg* (Father to this *Francis Bugg* that writes now againſt us) was a melancholly down look'd Man by Relation, and dwelt with his Son, this *Bugg*; ſome Years after *F. Bugg* was Married, he aroſe from Dinner one Day and went out, and was found Drowned in a Water, where he had no occaſion to go to that place, as *F. Bugg* and his Wife related; I had ſome diſcourſe about it with her, and other Perſons with him, ſo that they both concluded he Drowned himſelf; nevertheleſs the Jury was favourable, they had no proof he drowned

drowned himſelf, and did not find it wilful Murther; which ſaved the 30 *l.* a Year that *F. Bugg* boaſts of in Page 31. for he cannot prove that he had 30 *l.* a Year before his Father's Death, which was long after he came of Age, although he writes of much more: It was the Advice of Friends to be tender to *F. Bugg*, leaſt ſome ſuch Misfortune ſhould befall him when he was amongſt us; and that was one reaſon that he was humer'd in giving him Certificates when he required, which he hath ſince printed.

As to his Religion, he ſays he *was brought up in the Profeſſion of the* Church *of* England; this I believe is not true, becauſe he told me, many Years ago, that he was a *Presbyterian* when he came amongſt the *Quakers*: This agrees with his Books, where he Cavils much with *E. Burroughs*'s Works, which were written againſt thoſe People, when he was Perſecuted by them in the late profeſſing Times; when the *Church* of *England* was turned out of Doors.

In Page 4. he ſpeaks concerning our Silent Meetings, in the beginning of his Declaration he ſpeaks ſomething of Truth in this weighty concern, although it is not ſo well worded, nor confirmed by Scripture Texts as our Preachers declares it. But afterward he goes on and makes them as ridiculous as he can, calling them *Schools of Ignorance*: There hath been much written by the *Quakers*

kers concerning them, and never contradicted in Print, by any *Clergy-Man* that ever I heard of; I have ſeen the ſame Exerciſe allow'd by a dignified *Clergy-Man* in Print, of late Years, which he calls *Vigils*, but it is in a more Dark and Unprofitable manner than they ought to be; for he ſpeaks of the uſe of them but in Saints Eves, or the Night before a Saint's day, ſo called.

In Page 7. he ſays, 'He hath given a 'Mortal Wound to the Female Government, 'as appears in my firſt Book (Entitued, *Li-* 'berty of Conſcience, &c. the Second Part, 'Page 33, 34, 35, 36, 37.) a Wilder Imagi- 'nation, never appeared amongſt the People 'in *Bedlam.* This he means by the Womens Meetings, which are alive and whole as ever they were; they were ſet up to take care for the Poor, and where there is need of them, they are in as much uſe as ever they were, where Friends are numerous. The Men cannot perform ſo great a Work without the aſſiſtance of the Women; the Women meet together to take Care of the Poor, and to inform the Men what is wanting for that Service, and agree about Viſiting the Sick and Lying-in Women that are poor, and to help young Maids to Services, and all ſuch Works of Charity: Theſe Works are Ordinances of God, although Men and Women are his Inſtruments to perform them. But in ſome places, where we

we are but few, and can do that Service without a distinct Womens Meeting; and in divers Monthly Meetings the Men and Women meet together for the Care of the Poor, and other Services needful, and not meerly for Formality sake, as *F. Bugg* would make the World believe we do some things.

F. Bugg makes a great noise, in divers of his Books, of the *Quakers* Address to King *James*, for granting liberty in the exercise of Religion, and he says we have made no Address to King *William*; our Address to King *James*, is as justifiable as any other Perswasion whatsoever, in the 3*d*. Month called *May*, 1687. in a *Gazette* I find the Bishop of *Durham* presented an Address to the King in the behalf of the City of *Durham*, and the Bishop of *Chester*; also another Address in the behalf of himself, and the *Clergy* in general belonging to his Dioceſs; also the *Independants* and *Anabaptists* of the City of *Bristol*, and the *Presbyterians* also of the same City; and it is likely there was more, for I find all these before-mentioned in one *Gazette*, and all these Addresses were concerning liberty in the Exercise of Religion.

In my Judgment they did well to incourage the King to keep his promise, for Liberty in the Exercise of Religion is a good thing; and whatsoever is good in it self comes from God, altho King *James* was Instrumental to procure it; yet it stands to this day,

day, and there was no doubt but that King *William* would confirm it; coming out of a Country where Liberty is allowed, and hath been ſo beneficial to that Government; there was no need to incourage King *William* in this concern: I have not ſeen any Addreſs made to him by any Diſſenters, yet I believe they are all thankful for their Liberty.

F. Bugg ſays in Page 7. 'That Quakeriſm 'is ſuch a Sandy Foundation that they are 'not able to produce the Articles of their 'Faith they pretend to. [The *Quakers* are no *Faith makers*, they ſay that true Faith is the Gift of God Only] This ſhews what a *Quaker* he was when he was amongſt us, altho' the *Quakers* are no *Faith makers*, yet they have the Principles of their Religion, contained in a ſmall Book, about three Sheets of Paper, entituled, *Truth's Principles: Or, thoſe things about Doctrine and Worſhip which are moſt aſſuredly believed and received amongſt the People of God called* Quakers. (And other Books alſo) theſe are our Ancient Principles, and hath been reprinted three or four times ſince I came amongſt the *Quakers*, which is above 35 Years, I bought a dozen of them at one time, and gave them amongſt the moſt Eminent of the *Clergy*, whereof Doctor *Gunning*, afterward Biſhop of *Ely*, was one of them, I deſired an anſwer of him, and others alſo, but never received one from any of

of them; at last a *Clergy-man* came to my House that was related to my Husband, I desired him to answer them, he promised me before he read them that he would, but when he had read them, he said that I should have no other answer than this *(that he did not intend to be a Fool in Print)* these Principles declares that our Faith is not a Man-made Faith: Also, they treat of the Substance of true Religion in General.

I believe there are but few Magistrates, that are not Priest-ridden, but may understand so much of the Principles of our Religion, as to clear us of those Aspersions that *F. Bugg* has cast upon us in divers of his Books, upon the account of our Religion; he charges the *Quakers* with preferring their own Books above the Scriptures; this is as false as any thing can be, for the Scriptures are often quoted and expounded in our Meetings, as most People that comes to our Meetings can witness, but for our Books they are never quoted nor mentioned in our Meetings, by our Ministers in Preaching, that I know.

But *F. Bugg* pleads that we read Epistles from our Ministers, and never read a Chapter in the Bible; these Epistles are read after our Meetings for Worship are over, at the end of the Meeting, and that not once in a Year scarcely.

In Page the 25*th* *F. Bugg* says, 'I have a 'Letter by me which my Cousen *Ann Doc-*

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'wra, Widdow of *Cambridge*, ſent me, da-
1682 'ted the 26*th* of the 12*th* Month, viz. G.
'*Whitehead* hath ſent me one of his Books,
'for me to read, and there is the old Mony-
'Story in it, with I know not what beſides;
'I was asked by an honeſt Friend if he was
'not a *Jeſuit*, I anſwered nay, it is not ſolid
'enough for them to own, eſpecially when
'they write to a ſolid People, there is pret-
'ty much airy conceited Stuff in it. This
Letter is a meer forged thing, I can truly
ſay I never writ any ſuch Letter to him, nei-
ther did G. *Whitehead* ſend me any Book to
read with a Mony Story in it, or without
one; I was not ſo well acquainted with him
then, as for him to ſend me Books to
read: But I remember *F. Bugg* came to my
Houſe about that time that this Letter was
dated, and complained of G. *Whitehead* very
much, and of a Book he had writ that con-
cerned him; I remember'd I had ſeen ſuch
a Book in our Bookſellers hands, but I read
but little of it, becauſe I did not buy it,
but what is in this forged Letter, he ſpoke
to me then by word of Mouth, and not I
to him; he calls me Couſin, there is no
reaſon for that, I am ſure he is nothing a-
Kin to me, neither can he make it appear
that he is Kin to my Husband, I have ſeen
my Husbands Pedegree, and there is not the
name of *F. Bugg* in it.

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I will now take notice of ſomething of Concernment in his Book, Page 58. he ſays, that the *Preachers take Mony for Preaching*: This is a ſtrange Story to me, that ſuch a thing ſhould be amongſt us, and I not know it, which have been above 35 Years amongſt *Them*, and never heard any Body ſay ſo but *F. Bugg*; a pritty many Years ago, I asked him who paid them? He anſwered, *They were* George Fox's *Penſioners*: This ſhews that *F. Bugg* gave them no Mony, for if he had he would have printed it, and the Sum alſo, in ſome of his Books: I can truly ſay I never gave any Mony upon that account of Preaching, neither was I ever asked for any, only upon the account of a great loſs a Preacher had by Fire; I gave Mony upon that account: But if Preachers be Poor, they ought to be relieved, I know no honeſt Friend that will ſee them want, or grudge what they do upon that account; but to my knowledge ſome Apoſtate *Quakers* have done ſo.

In Page 34. *F. Bugg* ſays, *That his Charges were greater to the* Quakers *Preachers in three Months, than the* Church *of* England *Miniſters have been in* 15 *Years*. I know no reaſon that the *Church* of *England* Preachers ſhould lye upon *F. Bugg* more than upon others, they want it not, they have the *Tenth Part* of the increaſe of the greateſt part of the Lands in the Nation, and of the Labour

and Industry of the Husband-man, and several other Incomes that I could reckon: I partly know the Charge he hath been at for the *Quakers* Preachers, which was sometimes a Nights Entertainment for them and their Horses, and that not without some Invitation on F. *Bugg*'s part; but this I know, by what he said to me upon that account, that he grudged their entertainment although he invited them to his House; he divers times told me, that the *Quakers* were chargeable to him: I told him it was his own fault to give them entertainment, and then grudge it.

After the decease of my Husband, I kept a publick Meeting at my House in the Country, about three Miles from *Cambridge*, for about seven Years, and entertained all Travelling Preachers, and some others also, I did not find it so chargeable as *F. Bugg* speaks of; I do not think I was the Poorer upon that account of entertaining Preachers, what I lost was upon the account of the Magistrates in the Year 1673. who plunder'd me for keeping Meetings at my House; at a time when the King, by Proclamation, had granted Liberty of Conscience in matters of Religion; nevertheless I kept up the Meeting at my House for above Six Years after that, until a publick Meeting-House was provided on that side of the Country where I dwelt, and then there was no need of

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House; so I removed to *Cambrige*: F. *Bugg* knows this, he hath been at some Meetings at my House, and lain at my House also.

In Page 62. F. *Bugg* says, 'if we look into *Fox*'s Order for Marriages, you may observe that he points to have the matter laid 'before the Ministers, and therefore I shall 'shew you a brief Testimony of one of their 'Female Preachers, a Woman of Note amongst them; in a Letter I have by me, &c. in the Margent he quores *Ann Docwra*'s Letter: This Letter I have disowned before, with a Certificate to prove it false, towards the beginning of this Book; it mostly concerns a Common Bank, and obstructing a Lawful Marriage by an *Apostate-Quaker*; one that went about to make Devisions amongst us, as F. *Bugg* did; and to his report, that I am a She-Preacher, that he cannot prove, that I ever Preached in a publick Meeting; I have dwelt above 18 Years at *Cambrige*, and he cannot prove this to be true: That is not the Office in the Church that God hath called me to; I have no Commission from God to Preach in a Meeting; our Preachers have a Commission from God, and they speak what he requires of them; they know when to speak, and when to be silent: And when God requires me to speak or write I will not be silent, as I am not at this time to reprove F. *Bugg* in writing, for

abuſing ſo many honeſt Perſons as he hath done in this wicked Book.

I ſuppoſe that F. *Bugg* was not the Author of ſome part of this Book, called the 20th Book, for divers reaſons; for I heard that he was 16 weeks from home when this Book was written; only he came home ſome times for a night or two, leaſt his Family ſhould be at a loſs for him, and think he was come to ſome Misfortune. *Secondly*, he was ſeen at *Oxford* at the ſame time when this Book was about writing. *Thirdly*, it is written ſomthing in a better Form than his former Books are; yet there is much of F. *Bugg*'s Whimſies in divers places in it, but more particularly in the Front under his Picture, he was *firſt courted by the Library-keeper of* Bodleian *Library at* Oxford. See his 19th. Book, called the *Picture of Quakeriſm*, the Second Part, Page 164. there is a Letter from the Library-keeper to *F. Bugg*, which begins thus, *Mr.* Bugg, *you muſt needs think it ſtrange to receive a Letter from a Man ſo utterly unknown to you*, &c.

It is matter of Admiration, that *University-Men* ſhould take his Books for Truth, upon the Credit and Relation of F. *Bugg*, being a ſtranger to them, and an *Apoſtate-Quaker*, which was never accounted good by any Rational Honeſt Men, of what Perſuaſion ſoever.

I have read his three last Books lately, and do affirm that there are as many repetitions of Lyes as there are Leaves in those Books, only they are the same Lyes written over and over again, very many times: But *F. Bugg* met with Credulous Persons, for his purpose, to make a Market on, to get his Debts paid: For *F. Bugg* says in his last Book, that Oxford *exceeded* Cambrige *in their bounty to him.* It is worth the observing, and a Mercy to us also, that now they have entertained F. *Bugg* for their Informer against the *Quakers*, they are obliged to pay him out of their own Purses: formerly the Informers were paid out of our Estates, by the spoil of our Goods.

I now come to answer something more that concerns my self and some others, page 64,65. there are Verses, F. *Bugg* says, I writ of *G. Fox*, this is False, and that he knows in his own Conscience, that I have told him divers times to the contrary, in former Years, and lately also, a little before he writ this last Book. The Verses I writ had a short Declaration at the beginning, wherein a Preacher is mentioned, but not *G. Fox*, nor any other Man by Name: I always told him that whatsoever I writ, it was not against *G. Fox*; these Printed Verses are partly mine, and partly his own; there is both adding and diminishing from mine in several places of them, and mis-placing divers of

them, and making them hobble like his own in the very beginning, by adding *John Story*'s Name in them; the Man that theſe Verſes did concern, was dead ſome Years before *G. Fox*'s deceaſe. But *F. Bugg* ſays he hath the Manuſcript by him: That may be forged; I writ a plain hand, eaſie to be Counterfeited. I have ſeveral of the Copies of my Verſes by me, and can prove that thoſe Printed Verſes differs from mine in divers places.

I have ſomething to ſay of ſome of our Preachers, which *F. Bugg* hath abuſed much in Print: The firſt two are *Thomas Green* and *Samuel Cater*, my Brother *G. Barnardiſton's* Companions, in his Travels beyond the Seas, in the Service of Truth, to ſpread the Goſpel in Forreign Nations.

F. Bugg ſays, that '*Thomas Green* was a 'poor *Mason*, and now worth many Thou-'ſands. But he does not ſay of what; if he means Pounds, I believe he does not ſay true; *T. Green* hath neither Houſe nor Land that ever I heard of upon enquiry, his Wife, *Ellen Green*, had ſeveral Hundred Pounds given her by ſome of her Relations, as I have often heard, which ſhe being an Ingenious Induſtrious Woman, imployed in a Trade, ſo that between twenty and thirty Years ſhe got enough to maintain them well in their Old Age, now they have given over Trading.

F.

F. *Bugg* quarrels with *T. Green* for not entertaining him at his Houſe, when he and his Wife came to *London*: It cannot be the Cuſtom of our Preachers, to entertain every one that comes to *London*, although they have been entertained in their Travels, when they viſited the Meetings in the Countries where they preached; if they ſhould do ſo, their Houſes would be like *Inns*. But F. *Bugg* accuſes him for not keeping one of his poor Brothers; there was no reaſon for that, for what *Ellen Green* got by her Induſtry, ſhould be ſpent by ſuch an extravagant Woman as his Brother's Wife was, by Relation, what they gave him, he ſhould be little the better for, his Wife would devour it: But *T. Green* kept his own Mother, and his Wife's Mother many Years, in *Meat*, *Drink*, and *Cloaths*, during their Lives; and hired them a Houſe to dwell together, and found them all other neceſſaries, as I have heard. I never went to *London*, but they always gave me entertainment, although *T. Green* ſeldom came to my Houſe in the Country, and both *Thomas* and his Wife were very ſerviceable to me, in providing me Lodgings, or any other thing I deſired.

Samuel Cater I have known about Thirty Years, he hath been a great Sufferer upon the account of his Religion, Impriſoned many times, Six Years at one time, a cloſe Priſoner, for Three Years of the time not ſtirr-

ed out of the Priſon. *F. Bugg* ſays, that 'he was a poor Journey-man Carpenter, 'and now a Rich Man, worth Hundreds of 'Pounds. What then, ſhall an Induſtrious Man work more than Forty Years, and get nothing? His Trade was a gainful Trade, if it be wiſely managed, and yet he is not a Rich Man; he hath a Commendable Houſe, and the Lot that belongs to it, when the *Fenns* were taken in, at little Port in the *Iſle* of *Ely*, and two Acres and a half of Arable Land in the Fields; and this is all his viſible Eſtate that I can hear of; beſides a ſmall Stock to carry on the *Butter* Trade, for he is a Factor to ſend *Butter* to *London*, altho' he is about ſeventy Years of Age, yet he gets his living by that Trade.

F. Bugg makes a great noiſe againſt *S. Cater*, about a Meeting where *S. C.* was Fined for Preaching, and had his Timber ſeized; but, 'Had it again, ſays *F. B*, and had 10 *l.* 'ſent him by his Friends towards his Loſs. That he had his Timber again, appears to me to be a falſe Story of *F. B*'s making; for *S. Cater* does affirm that he never had his Timber again, and that the Officers ſold it; his Goods in his Houſe were ſeized at the ſame time, them he had again, a Neighbour bought them of the Officers, and ſent them to him: This ſhews what a Malicious Lyer *F. B.* is; and if any of his Friends were ſo Charitable, as to ſend him 10 *l.* to help to

p.

pay Debts, or to carry on his Trade, they did well in ſo doing, better than *F. B.* in upbraiding him.

Now I come to *George Whitehead*; *F. Bugg* hath vented his Malice againſt him in an abundant manner, in moſt of his Books, the Cauſe whereof is, becauſe he hath anſwered moſt of them, and laid him open effectually: It is hard to recount how bitterly malicious this F. *Bugg* hath been againſt him, the ſlanderous Lies that he hath vented againſt him, are hard to be numbred, his own Books will witneſs againſt him, that what I ſay is true; for *G. Whitehead*, I have not known him but by Report till of late Years; *F. Bugg* reports him a poor Boy, came out of the North on foot, his Father dwelt in a poor Cottage not worth above 50 *s.* His Education from his Youth ſhews to the contrary, although I was not acquainted with him but of late Years, yet I can ſay ſomething to prove his Education and Learning in his Youth, which is to be preferr'd before *F. Bugg*'s, that was but a Wool-Comber: *George Whitehead*, when he was a Young Man, travelled in the Service of Truth, into *Suffolk*. I had an Aunt, a Perſon of Quality, according to the World's Account; ſhe was a wiſe Woman, and inquiſitive after Religion, and deſired that a Quaker might be brought to her,

to

to discourse with. *G. Whitehead* was brought to her, and after her Discourse with him, she told me and others, *That the Quakers held the same Opinion that her Cousin* Barrow *did, that was hanged for his Religion in Queen* Elizabeth's *Days, and that this* Barrow *was Chaplain to her Grandfather, Sir* Nicholas Bacon: I heard my Grandmother say the same thing, that *Henry Barrow* was her Father's Chaplain, and Tutor to his Children, whereof she was one of them; and that the Bishop of *London* was the chief Cause of his Death; and said further, that he was a very religious good Man; and for *G. Whitehead*, my Aunt said, that she did believe that he was a Gentleman born, or brought up under the same Education with them, and call'd him the Gentleman Quaker, always when she spoke of him.

In Pag. 137, *F. Bugg* tells a long Story of *Stephen Crisp* deceased, and *Samuel Duncon's* Wife of *Norwich* deceased. I have examined the Truth of this Matter, and I find it to be very false, and a wicked Report of Bugg's raising: He names *Joseph Carver*, and *Thomas Buddery*, both of *Norwich*, for his Witnesses. Since I read this Book *Joseph Carver* hath been at my House, I examined him, and he said that his Wife was *Samuel Duncon's* Sister, and that he went often to *S. Duncon's* House, and if there had been any thing as *F. Bugg* says, he should have heard something of it, which he never did; I desired him to send

ſend a Letter of what *Tho. Buddery* could ſay in this Caſe. *Tho. Buddery* ſays, in the Letter he ſent me, *That this Story is like F. Bugg's old Way of belying the Dead as much as the Living*; and ſays further, *That* Sam. Duncon's *Wife was well known to all her Neighbours, to be a ſober, honeſt Woman.* This Woman was lame, and made uſe of a Surgeon for Help; and *Bugg* makes an Evil of that alſo. *F. Bugg*, in Pag. 33. ſays, *That* Stephen Criſp *was a poor Weaver at the Beginning, and died a very rich Man.* What then if it were ſo? This does not conclude him a diſhoneſt Man: He married a ſecond Wife, that was a Dutch Woman, that had Children by a former Huſband: It was ſaid that ſhe was very rich. She died before him; and I have heard, that when ſhe died *S. C.* gave all ſhe brought to him, to her Children, and did not inrich himſelf by her, therefore I have no Reaſon to believe that he died a very rich Man. He was a good Lawyer: I have made uſe of his Counſel, and it was very beneficial to me; but he took no Mony of me for it. He was Guardian to many Orphans, and their Eſtates, which he managed with much Induſtry and Honeſty for the Benefit of the Orphans. This I have heard from divers credible Perſons.

George Fox is much quoted in F. *Bugg's* Books, for *making Laws for the Quakers.* This muſt needs ſay, That he was a very wiſe Man,

Man, and a Man of great Courage in what he undertook, and always ſucceſsfull, although he had many Enemies to oppoſe him, as well Apoſtate Quakers as others. I never heard that he was worſted in any thing he undertook: He was an Inſtrument in the Hands of the Lord, to ſet up Meetings in all Countries in this Nation, to take Care of the Poor amongſt us, and poor Miniſters who travelled beyond Seas, to be relieved with ſuch Neceſſaries as they wanted, and this is the Reaſon that *F. Bugg* calls them *G. Fox's Penſioners.*

F. *Bugg* knows, if he would ſpeak the Truth, that we have no common Bank to go to, but only occaſional Contributions for charitable and neceſſary Supplies: Neither hath he any Grounds to ſurmiſe it, only this falſe Letter that he hath printed, which he cannot prove to be a true Copy of what I writ; but I can prove it a meer Cheat put upon us by *F. Bugg*, or ſome of his Confederates.

F. *Bugg* ſays, *That* G. Fox *was a poor Journeyman Shoemaker, and died worth Abundance:* I have heard that he did not die ſo rich as F. B. reports; but he was an Adventurer at Sea, and might get ſomething conſiderable by that, if he uſed it many Years: F. Bugg ſays, *He lived in as much Plenty as any Knight in England:* I do not believe this; I have heard this Story formerly from F. *Bugg.* I had

had a Desire to know how he fared: Some Years before his Decease, I being at *London*, and understanding where his Lodging was, I went about Dinner Time; when I went into the Room where he was, I found him sitting down to Dinner, his Meat was upon the Table, it was only a Piece of very salt Beef, as big as a Man's Fist, it was cold Meat: I sate down by him until he had dined, but did not eat with him, I did like his Dinner so well: He had no Wine, his Beer was said to have Wormwood in it: I did not drink with him neither; and this is the whole Bill of his Fare at that Time: I had heard before, by one of my Brothers that was well acquainted with him, that most of his Diet was salt Beef when he could get it, and Wormwood stampt and squeezed into his Beer. After he arose from Dinner, he made a short Declaration to me, the Substance of it was, 'That 'I should not look at him, but look to the 'Light and Grace of God in my own Heart, 'the Appearance of that would teach me 'more than Man could teach me, that would 'shew me who were God's Friends, and 'who were his Enemies, if I were obedient 'to it, and did wait in Silence for God's 'teaching. This was no more than what I knew before, and had some Experience of it, nevertheless I kindly received his Instructions, and so we parted. I do not intend to rehearse the whole Matter of *Bugg's* Charge

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had a Deſire to know how he fared: Some Years before his Deceaſe, I being at *London*, and underſtanding where his Lodging was, I went about Dinner Time; when I went into the Room where he was, I found him ſitting down to Dinner, his Meat was upon the Table, it was only a Piece of very ſalt Beef, as big as a Man's Fiſt, it was cold Meat: I ſate down by him until he had dined, but did not eat with him, I did like his Dinner ſo well: He had no Wine, his Beer was ſaid to have Wormwood in it: I did not drink with him neither; and this is the whole Bill of his Fare at that Time: I had heard before, by one of my Brothers that was well acquainted with him, that moſt of his Diet was ſalt Beef when he could get it, and Wormwood ſtampt and ſqueezed into his Beer. After he aroſe from Dinner, he made a ſhort Declaration to me, the Subſtance of it was, 'That 'I ſhould not look at him, but look to the 'Light and Grace of God in my own Heart, 'the Appearance of that would teach me 'more than Man could teach me, that would 'ſhew me who were God's Friends, and 'who were his Enemies, if I were obedient 'to it, and did wait in Silence for God's 'teaching. This was no more than what I knew before, and had ſome Experience of it, nevertheleſs I kindly received his Inſtructions, and ſo we parted. I do not intend to rehearſe the whole Matter of *Bugg's* Charge

Charge againſt G. Fox, I will not trouble my Reader with Tautologies that have been anſwered already, but I will ſay ſomething more of a new Charge againſt G. Fox, the ſtrangeſt Lye that ever was heard of: Pag. 133. *That he was, ſome Years before his Deceaſe, like a Statue or unſenſible Image, which could ſcarce ſee or underſtand, being grown ſo corpulent in Bulk as two or three Men, and ſo dozed away his Time with ſtrong Liquors and Brandy, who left theſe Words for* William Rogers, John Rance, Ann Docwra, *and others, who have oppoſed his Tyranny and Uſurpation.* For *W. Rogers* and *J Rance*, they are wholly Strangers to me, *A. Docwra*, only I read ſome Part of a Book that *W. Rogers* put forth: I did not like it, there was many of *F Bugg's* Cavils in it againſt G. Fox and G. *Whitehead*: For my own part, I never knew any Tyranny or Uſurpation by G. F. I did not ſee him for ſome few Years before his Deceaſe, yet I always obſerved him much when I was in his Company, becauſe his Enemies made a great Noiſe of his Bulk.

He was pretty tall of Stature, and a very great Bon'd Man in my *Judgment*, but his Face was not ſo fat as ſome fat Mens Faces are, by much; his Hands were ſtiff and ſwell'd, ſo that he could not well Write in the latter part of his Days; his Limbs were ſtiff, I could perceive that by his riſing up and ſiting down, it is likely his Body was

ſwell'd,

ſwell'd, I have heard him ſpeak to that purpoſe; he wore looſe Garments always when I ſaw him, that I cannot diſcribe his bulk, but I could perceive that he was ſomewhat Burly, but not as *F. Bugg* deſcribes him. And for his *Dozineſs* and *Inſenſibility*, that many Hundreds can Witneſs to the contrary; for in leſs than three Days before his Deceaſe, he Preached in the Meeting in *White-Hart-Court* in *Gracious-ſtreet*, he Preached before a great Congregation of People, and Prayed alſo: In his Declaration it is credibly Reported, That he opened many weighty Truths, to the Refreſhment of many of the Hearers, with as much Power and Clearneſs, as at other times; and when he came out of the Meeting, he was taken ill, and ſoon took his Bed, and Deceaſed on the Third Day following, in the ſame Week. This is upon Record, ſee *G. F*'s *Journal*, p. 613.

Now I come to Page 141, 142, 143. *F. Bugg* ſays, 'That *George Smith* of *Little Port*, 'having a Wife of his own, ſince Dead, be-'ing *Bailiff* for a Gentleman in the ſame 'Town, whoſe Wife was a handſome young 'Woman; *G. Smith* in time grew very kind 'to his Wife, the Gentleman falling Sick, 'gave his Wife warning of *G. Smith*, he dy-'ing, there was room for him to accompliſh 'his deſign. This looks like a feigned Story, that a Man ſhould entertain *G. Smith* for his Bailiff

Bailiff to his dying Day, and be Jealous of him concerning his Wife, and not put him away before. *F. Bugg* goes on with a long formal Story, more than he can prove by half; he ſays, that *the Widow had two Children by G. Smith*; the Woman was well known to all her Neighbours to be a Light Woman, as the General Report goes; ſo that no Body could truly ſay who was the Father of her Children. Nevertheleſs, *G. Smith* was ſo honeſs, as to own that Child that he thought might be his; and it was made publick by *G. Smith*'s Friends and Neighbours. After this *G. Smith* did acknowledge his Offence, and it is really Believed, that he did ſincerely Repent; for he cauſed his Repentance to be Recorded in our *Quarterly Meeting*-Book, at *Hadnam*, in the Iſle of *Ely*, and ſet his Name to it. There was a Man in the Town that would have Married this *Widow* at the ſame time, when ſhe was with Child (with that Child that *G. Smith* owned) but it was put by then by her ſelf, or ſome other Perſons; but ſhe happened to be with Child again, and then the ſame Man Married her, that would have Married her when ſhe was with Child before; but the common Report goes, that the Child ſhe was withal, when ſhe Married, was neither *G. Smith*'s, nor the Man's ſhe Married; but the Woman was Rich, and that preferr'd her to a Husband. It is ſaid, that ſhe lives honeſtly and ſober-

Book.

ly

ly with the Man that ſhe is now Married to, they are no *Quakers*, ſo called, neither the Man nor the Woman.

After I read this Story of *F. Bugg*'s, I made ſtrict inquiry by credible Perſons, and have made a true Relation, according to the Account I received, although I knew moſt of it before. This *G. Smith* I am acquainted with, and will give this Character of him, as moſt underſtanding Men in *Little Port* do ſay, That he is a Man of excellent Parts to manage any Buſineſs concerning Eſtates; he has been Guardian to many *Orphans*, and their *Eſtates*. not only *Quakers* Children, but People of other Perſwaſions, have made him Guardian to their Children's Eſtates alſo; and he hath performed his Truſt with ſo much Honeſty and Induſtry, for the advantage of the Orphans, that he hath gained great Reputation, in the Town where he dwells, and Country thereabouts: I will Vindicate him further, by a Warrantable Example of *David*'s Sin and Repentance: For if there had been no more Recorded in the Holy Scriptures of *David* but his *Adultery*, he would have been eſteemed a worſe Man than *G. Smith*, becauſe of the known Murder; but true Repentance wipes away the Reproach of Man's Sin, out of the Sight of God and Good Men.

But *F. Bugg* ſays, *The Boy the Widow had, is like* G. Smith, *which he does not own.* It

may be never the more so for *Bugg*'s say so, and if it were supposedly so, that is no certain Rule: There may be a secondary cause of likeness after a Child is begotten, whosoever reads *F. Malebranch*, that Famous French Man, in his *Search after Truth*, which is the Title of his Book, may find therein many excellent Things, both Divine and Natural; but I do not justifie all that is in that Book, but do approve of many things in it; he hath a pretty large Discourse of the Accidents that happens to a Child in the Womb of a Woman, after it is Begotten, in producing different likeness, with remarkable Arguments upon this subject.

That which makes me the larger upon this subject, is to shew *F. Bugg*'s Malice to so near a Relation as *G. Smith* is to him; they are Cousin Garmans, own Sisters Children: This shews F. *Bugg*'s ill Nature and Folly, in making such a Noise, to render so near a Relation rediculous; but some cause of it is plainly to be seen, in his Malice against G. *Whitehead*, because he said, that *G. Smith was a well-meaning Man, one that hath lived uprightly ever since he came amongst us.* F. *Bugg* can prove nothing to the contrary, when *G. Whitehead* writ this Relation of him, nor any Body else that I know of; but it is really believed he was really so then, this that *G. W.* hath written, was some Years before *G. Smith*'s failing, and we doubt not,

but

but that his Repentance will ſhew forth, that he hath a real Principle of Sincerity towards God and Man at this Day.

In *Bugg's Picture of Quakeriſm*, the ſecond Part, Page 164. the *Univerſity* Library-keeper of *Oxford* promiſed F. *Bugg*, *That his Books ſhall be received into the* Univerſity *Library at* Oxford; *and there be preſerved, and his Donation ſhall be particularly regiſtred amongſt other Benefactors*: If it may be permitted, the Book, called, **The Cobler of Glocester**, may be regiſtred alſo: That Book ſhews the Vices of many of the *Clergy*, and points at them, naming their Names and Habitations; which thoſe *Clergy-men* mentioned therein, never refuted, or took notice of, nor any body elſe for them, that ever I heard of.

F. *Bugg* in his *Pilgrims Progreſs*, Page 154. in the Margent ſays, *About four Years thereof, I was in their Community labouring for a Reformation.* His Book, called, *The Painted Harlot*, &c. ſhews that his Labour was to get Mony when he was fined for any Preacher, of whomſoever he could get it, amongſt us; he got 15 *l.* of his Couſin *G. Smith* aforeſaid, by Fraud, upon that account, that was no Preacher; this I know to be true, he hath confeſſed it to me, and Printed it alſo, and covered it with bold Excuſes, as much as he could. F. *Bugg* was fined for a Preacher 15 *l.* and got it by Fraud of his Kinſman aforeſaid; the Juſtice that fined him, gave

him 5 *l.* of the Mony back again, this he concealed divers Years, until *Edward Swanton*, the Prieſt of the Town, where the Meeting was fined, diſcovered it, and gave a Certificate under his Hand, that the Juſtice told him that he gave F. *Bugg* 5 *l.* of the Mony again, that he was fined for, at that Meeting at *Lacking-Heath* in *Suffolk*, but F. *Bugg* ſays, *That* Edward Swanton *the Prieſt was a bad Man, and not to be believed: And that the Juſtice gave him the* 5 l. *upon another account.* I have heard that the Juſtice was Dead, before this Controverſie was on foot: F. *Bugg* is now in the *Church* of *England*, and would have the Prieſts believed in the Pulpit, but not out of the Pulpit, except it is for his Intereſt: It is likely that this *Edward Swanton* did give this Certificate meerly out of Conſcience, when he heard that F. *Bugg* had defrauded his Kinſman of the whole 15 *l.* upon the account of that Meeting, and had concealed the 5 *l.* that the Juſtice gave him back, a ſhort time after the Juſtice had the 15 *l.* in his Hand.

In Pag. 155. F. *Bugg* brings divers Certificates to clear himſelf of ſeveral things, whereof one is as followeth, *viz. That* F. Bugg *neither is, nor ever was diſtracted nor diſcompoſed ſince any of us can remember him, or that ever we heard of.* This is the worſt Character of him that his Friends could give: But if he be not ſhatter-headed, and diſcompoſed in

in his Mind: He is one of the greateſt Deceivers and Lyers that this Age hath produced: But my Judgment is more favourable. I know, by the Diſcourſe I have had with him lately, that he is diſturbed in his Mind beyond all Reaſon, if he be croſſed in any Diſcourſe or Writing againſt him, and then he knows not when he ſpeaks Truth, and when he Lyes: When he firſt writ againſt us, ſome Friends told him that he writ Lyes: His Anſwer was, *That his Pen would run too quick ſometimes*; and now lately, I told him of ſome Paſſages in his Books, that he had made falſe Quotations out of our Books, and mentioned one to him out of *Edward Burrough* his Works, where he had rambled above a hundred Pages, and gathered up Words, and made one intire Paragraph of them: His Anſwer was, that that was by way of Paraphraiſe; ſo at firſt, when he writ Lyes, his *Pen run too quick*, and now his Lyes are *Paraphraiſes*, and ſuch crafty, or rather crazy fooliſh Stuff his Books are compoſed of, if he had been well in his Wits, he would not have ſcribled away a fair Eſtate, and run many hundred Pounds in debt, beſide to no purpoſe: I really believe, all that he loſt by the Quakers, does not amount to 32 *l.* ſee page 31. where he names their names, and the Sums alſo; but in page 148. F. *Bugg* ſays, *That the Quakers are the chief Cauſe of my Misfortune, not only in*

Reſpect of Controverſie, but Six or Eight breaking in my Debt. If they had been real Quakers, he would have named them every Man, for he writes at large upon ſuch Matters; but to my Knowledge, there was ſome that died in his Debt that were of his own Fraternity, that went about to make Diviſion amongſt us: It was his reſtleſs Spirit, and ſhattered Head that was the Cauſe of his Misfortune: They that are well acquainted with his Books, may perceive it: In the Title Page of divers of his Books ſhews his wild Fancy, I will quote ſome of them. His ſecond Book, the Title Page, *The painted Harlot ſtript and whipt*, &c. The Title Page of ſome of the reſt; his *7th* Book, *battering Rams againſt* Rome, *&c.* His *8th* Book, *One Blow more againſt New* Rome, *&c.* His *9th* Book, *New* Rome *unmasked, and her Foundation ſhaken*, &c. His *10th* Book, *New* Rome *arraigned, and out of her own Mouth condemned*, &c. This Book is the ſtrangeſt Fiction that ever I read. His *15th.* Book, *A Second Summons to the City* Abeb, *by way of Metaphor, deliver up* Sheba *the Son of* Bichri, *2 Sam. 20. i. e. George Whitehead* by Name: This ſhews his Malice againſt *G. W.* I know of a certain, that ſhatter-headed People are very malicious, and not to be qualified; and the Reaſon is, becauſe their Imagination works ſo ſtrong, that it ſerves for nothing but to make a Grave for their Reaſon.

I have ſomething to ſay concerning *Edward Burrough*, one of our Preachers; he was before my time, I not being acquainted with him, only by reading his Books, where I find him to be a Man, both for Natural and Supernatural Parts, extraordinary well Qualified. But *F. Bugg* ſays, that he finds in his Works, that he ſaid, *That the Sufferings of the Quakers were greater than the Sufferings of Chriſt and his Apoſtles.* There is ſomething upon Record to that purpoſe, as I underſtand; and this was in *Oliver*'s Days, which he did ſay, *That the Quakers Sufferings were worſe, in ſome reſpect, than the Sufferings of Chriſt.* And his Reaſon was, becauſe the *Jews* pretended Law for what they did; and the *Quakers* Sufferings were very much upon the account of ſmall Trivial Things, and no Law, ſo much as pretended: Although no *Quakers* do juſtifie this Paſſage, yet it may be excuſed in ſome meaſure, and that according to Truth. Some of the beſt of Men have broke out into Paſſion under Sufferings; and *E. Burrough*'s Sufferings were great at that time, not only for himſelf, but ſeeing ſo many of his Innocent Friends under great Afflictions and Sufferings: Under the Agony of Sufferings the beſt of Men have ſhewed much Weakneſs and Paſſion, when God had forſaken them, or hid his Face from them, for a ſhort time. And this was witneſſed by *Job*, and the Prophet *Elijah*, and

others, our Saviour *Christ* upon the Cross, when he cried out, under the Agony of his Suffering, *My God, my God, why hast thou forsaken me.* Now God's hiding his Face from the best of Men, for a short time, was his Love to Mankind, to shew to Man his Weakness, That no Flesh should Glory but in the Lord.

But *F. Bugg*, and his *Clergy*, makes a great Noise to have us retract our Books, if they can prove Error in them; we have answered what they can Charge us withal already, and will do further if God Almighty requires it; but will not concern our selves with F. *Bugg*, and his *Clergy*, any further than God requires us to do. Our Books are a Testimony of the Sufficiency of the Light and Grace of God in our Hearts, to bring us to Salvation, if it be obeyed; to it we have many Testimonies: For that, and our Sufferings upon that Account, which we shall preserve, God willing, that the Generations to come may Rejoice in our Testimony, as we do Rejoice in the Testimonies of the Suffering People of God in all Ages, under what Denomination soever they are Recorded: For such People injoyed a large Measure of the Light and Grace of God in their Hearts, that bore them up above all their Sufferings, in a publick Testimony in all Suffering Times; which do witness, that such People are the Chosen People of God,

to

to ſet forth his Praiſe from one Generation to another.

I am now come to the Biſhop of *Norwich*'s Certificate.

'*Theſe are to Certifie, That I have known* Francis Bugg *ſome Years, and that he hath appeared to me a Sober, Honeſt and Induſtrious Man, and that he hath taken much Pains to Undeceive and Convert the* Quakers, *by Publiſhing Uſeful Books, and that not without ſucceſs; but by the Hardneſs of Times, ſeveral Loſſes, and the Charge of Printing the Books he writ, he is reduced to great Difficulties. Therefore I apprehend him a real Object of Charity, and that he doth truly deſerve the Bounty of Well-diſpoſed Perſons, unto whom I recommend him.*

October 22. 1698. John Norwich.

It will be Matter of Admiration to all Inquiſitive People, when the real Truth of this Concern is known; that a Biſhop of the Church of *England* ſhould appear ſo publickly to Vindicate F. *Bugg*, and his Books, which the Biſhop calls *Uſeful*, and that F. *Bugg* hath taken *great pains to Undeceive and Convert the Quakers, and not without Succeſs*, &c. This were a Matter of great Concernment, if it were true. I intend to take notice of the ſeveral Paſſages in the ſaid Certificate. *Firſt*, As to his *Honeſty and Induſtry*; if he had been Honeſt

Honeſt and Induſtrious, as the Biſhop ſays, he would not have loſt his Time, and neglected his Trade, for near Twenty Years, as I can make it appear out of his own Books, and ſpent a good Eſtate in Scribling againſt the *Quakers*, to no purpoſe, as will further appear; and run many Hundred Pounds in Debt, more than he was able to pay; and his Creditors muſt needs have loſt much Money by him, if this Project, with the Biſhop, and ſome of the Clergy, did not take; which was a thing doubtful, by his own Confeſſion. In his 20th Book, p. 147. there may be much more ſaid upon this account, I will Inſtance but few of them. In or about the beginning of the Year 1697. he Married his Daughter, made great Feaſting and Entertainments, that was ſaid to be very Chargable, and promiſed 300 *l.* Portion with her, upon the Marriage: And at the ſame time he was Indepted many Hundred Pounds more than he was worth. He alſo gave Bond, to make his Wife a Jointure of ſome part of his Eſtate, which he hath ſince Sold to his Son. Theſe things he has confeſſed to me and others. And a few Months after the aforeſaid Marriage of his Daughter, he broke, and was ſculking about in the Iſle of *Ely:* He then writ to me to conveigh a Paper-parcel to *Milden-Hall* for him; the Letter bears Date as followeth, *June, Saturday* the 19*th* or 20*th* Day, 1697. When I received

ceived this Letter, I was much ſurpriſed, that F. *Bugg* ſhould make ſuch a Requeſt to me, which had held no Correſpondence with him for above Twelve Years, nor ſo much as read any of his Books in that time, only I had ſeen the Anſwers to them. This Requeſt to me, I looked upon as a Trapan, that he might have ſome Colour to pretend, that I was one of his Party in Print. I did not intend to concern my ſelf with any of his Paper-parcels, if they had been brought to me; and I writ to him an anſwer to that purpoſe: And in my Letter I reproved him for his Apoſtacy alſo. So I cleared my ſelf of his Concerns at that time. Theſe aforementioned things, concerning his Daughter's Marriage, his Defrauding his Wife of her Jointure, and Scribling away that which ſhould have pay'd his Debts, ſhews that the *Biſhop* lies under a great miſtake, as to F. Bugg's *Honeſty and Induſtry*.

The Biſhop, in his Certificate, further ſays, That F. Bugg *took great Pains to Undeceive and Convert the* Quakers, *by publiſhing Uſeful Books, and that not without Succeſs.* This is a Matter of great Concernment, if it were true: I and many more can Witneſs, that he neither proved us in Error, neither were we ſo far Influenced by F. *Bugg*, as to give Credit to what he writ; although F. *Bugg* counted me to be one of his Proſelytes in his 20th Book, Pag. 133. where he ſays, That

I oppoſed G. Fox's *Tyranny*. I never had any Controverſie with *G. Fox*, from the time I was firſt acquainted with him, to the time of his Deceaſe: And when I had heard the Controverſie on both ſides, I found that there was many Lyes Forged of him, which made me pitty him, and have the better eſteem of him. I never heard any of the Separate *Quakers* that oppoſed him, except F. *Bugg* ſay, that he was a *Tyrant*. But ſome of them have ſaid to me, that now in his old Age, he was Childiſh and Wilful: I did not perceive any Childiſhneſs in him after that, but I pleaded, that *G. Fox* had done much Service for Truth; and if I had a Dog that had done me good Service, I would not hang him in his old Age, nor uſe him ill when his Service was at an end; that ſhewed an ill Nature to do ſo: But to return to my former Diſcourſe, of what Proſelytes F. *Bugg* hath made amongſt the *Quakers*, I have as good Intelligence as the *Biſhop*, in our own Concerns, and I hear of none that owned F. *Bugg*, or his Books, except he counts thoſe that Conformed to the *Church* of *England* in the time of the Perſecution, to ſave their Eſtates; and they may be more properly accounted the Perſecuting Magiſtrates, and the Biſhop's Proſelytes, than F. *Bugg*'s; yet I never heard that thoſe People owned F. *Bugg*'s Books.

But F. *Bugg* may plead, That there are ſome Separate *Quakers* that own him and his Books; that was before he conformed to the *Church* of *England*, that many of them did own his firſt Book, and his ſecond Book was owned by ſome of them; which occaſioned me to write to one of them, of my Acquaintance, That F. *Bugg* had written Lyes in his ſecond Book, to give the Separatiſts warning of him.

I believe it will be hard for the *Biſhop* and *F. Bugg* to produce five Perſons that ever was *Quakers*, that do own any of his Books, that have been written for theſe laſt ſeven Years, and more, even thoſe that were called *Separate Quakers*. It is true, that he ſpent his Time and Eſtate in making Diviſions amonſt us; and a Separate Meeting was ſet up in *London*, which continued divers Years, called, *Harp-Lane* Meeting; but have been diſolved about two Years, and thoſe People, excepting a very few, comes now to our Meetings, as I underſtand. There are divers honeſt People amongſt them, they might ſee the inconveniency of Separate Meetings, and withdraw from it; which might happen by *George Keith*, and ſome others, making Diviſions amongſt them, by raiſing new Notions of Religion, which was not entertained amongſt moſt of them; but they held the ſame Principles, as to Religion and Worſhip, as we do; although

though F. *Bugg* ſays to the contrary, but he does not ſay true, for I was at one of their Meetings, and there was two Preachers, and they preached the ſame Doctrine that all other *Quakers* do, the Differences that F. *Bugg* raiſed at firſt, was about ſome particular Men, that was owned by ſome, and diſ-owned by others, about *Church Government*: F. *Bugg* and ſome others were for Liberty without true Meaſure, this was **Rantiſm**, as appears by F. *Bugg*'s own Books; there came down from *London* ſome Orders for *Church Government*, that were friendly recommended to us about ſeveral things: But that which was made a Controverſie of, in theſe Parts: Was, an Order to *prevent Clandeſtine Marriages, and ſome other neceſſary Things*: Alſo, *Men and Women's Meetings that ſhould take care for the Poor.* This was all the principal Matter of F. *Bugg*'s Quarrels; and not about any of our Principles of Religion: I heard his complaints often, and they were only theſe things I have here inſerted; I did not contradict him, leſt I ſhould diſturb his Head, and ſet him a ſcribling againſt me, at a time when I was not willing to enter into Controverſie with him, to put him to Charges, it concerned others at that time, that he had much abuſed in Print, to take him in Hand.

And

And although I declined him then, yet there is now a *Biſhop* and ſome part of the *Clergy*, that have not only countenanced him, but incouraged him alſo; which hath imboldened him to be ſo inſolent, as to Charge us in General, and me in Particular, with Crimes that are meerly his own Invention, which will not ſtand with his *Biſhop*, or *Clergy*'s Reputation, if things be rightly underſtood.

See his *Pilgrims Progreſs*, Page 59. in the Margent, where F. *Bugg* ſays, *I told a Lye to the Magiſtate, with deſign to Deceive, as bad as Perjury*: Altho' I have cleared my ſelf, and my Friends, as to matter of Fact, in this caſe, in the fore-part of my Book; yet there remains a further Conſideration in this point, that we may have ſome Satisfaction from F. *Bugg*'s *Biſhop* and *Clergy*, if they do not make good F. *Bugg*'s Charge, againſt me and others, by credible Witneſſes, which is no leſs than the Laws of the Land requires: It is a diſparagment to my Friends and Relations, to have one of them no better than a Pillory'd Perſon. I and my Huſband, and my Father alſo, were of the old Royallists, and ſuffered much in the time of the civil Wars in *England*, in the days of King *Charles* the firſt, upon the Account of Loyalty: Therefore I thought good to let the Biſhop of *Norwich* know, what my Family and Relations are; not out of any Oſtentation,

ſtentation, but to give ſome ſatisfaction to my Friends and Relations, that I am ſo much abuſed, and ſtand upon Record no better than a perjured Perſon in F. *Bugg*'s Books, and the Biſhops Certificate countenances it.

I was the eldeſt Daughter of William Waldegrave, *of* Buers, *in the County of* Suffolk, *Son and Heir to Sir* William Waldegrave *the Younger, ſo called, becauſe Sir* William *his Father, and he, deceaſed both in leſs than a Years time*, as I have heard my Grand-mother ſay, *It was an Ancient Proteſtant Family*: I heard my great Uncle, my Father's Uncle, *Henry Waldegrave*, ſay, *That his Grand-father, Sir* William Waldegrave, *was perſecuted in Queen* Mary's *days, by the Biſhop of* Norwich, *and ſo cloſely beſet by his Emiſſaries, that he did not go home to his Houſe, but was fed in his Tenants* Barnes, *until he got out of the Biſhop's Dioceſs to a Houſe he had in another place, where he ended his days in* Peace. Now is a time of Liberty, that we are not perſecuted in our Perſons and Eſtates, as we have been formerly; yet we are perſecuted, even to the murdering of our Reputations, altho' we were never found in any Plot or Rebellion, againſt the Government, ſince we firſt appeared to be a People in *England*, under the name of *Quakers*, that I ever heard of; yet ſome Men are ſo uneaſie at our Liberty, and reſtleſs, as appears by ſome of the *Clergy*, that they have

have entertained such a wicked Emissary, as this *F. Bugg* is, whose desperate Fortune hath made him so resolute, that he is not ashamed to Abuse and Scandalise a great Body of People in General, and vent whatsoever the Devil puts in his Heart, who is the *Father of all Lyars*, and those that incourage them also.

Yet it is the desires of our Hearts, that they may come to Repentance and Amendment of Life, if it be God's gracious Will, that we may live peaceably in this day of the visitation of our blessed Lord and Saviour Jesus Christ, wherewith he hath visited us, by his Light and Grace in our Hearts and Consciences, to bring us to Salvation, and not to have any dependency on any fallible or blind Guides; for as the Apostle says, 1 *Cor.* 14. 8. *For if the Trumpet gives an uncertain Sound, who shall prepare for the Battle?* Now a true Christian's Life, is a continual *Warfare*, against the Enemies of their Souls, and they ought to put on the *Armour of Light*, *Rom.* 13. 12. This is the infallible Guide to those that live in Obedience to the Teaching thereof; this is the gift of God, that he hath given to all Mankind, to lead them into the way of Righteousness, if Man do not resist it, or be not lead out from it, to follow the devices and desires of his own Heart, to imbrace the Delights, Vanities and Deceits of this wicked World, which is

the cauſe that too many have laid down their Heads in Sorrow, altho' they have had all the injoyment this World could afford.

I have a requeſt to my Reader, that he would not be biaſed by any intereſt, but ſincerely mind the Light and Grace of God, in his own Heart and Conſcience, and then ſhall my end be anſwered in what I have written; and that the Biſhop of *Norwich* may read the Ancient Principles of our Religion, in the Light, and if he find any Error in them, to ſhew it us in Love; and if he find none, to give a Teſtimony he owns them to be true; which is the ſatisfaction that I deſire, for my Self and my Friends, for all the uncharitable Cenſures and Defamations he hath at unawares given Credit to; by owning and incouraging F. *Bugg*'s abuſive Books, full of miſ-repreſentations againſt us, that deſire to live peaceably with all Men.

Our Ancient Principles are inſerted before in this Book, I may repeat them that they may be known more amply in this place, 'tis Entituled, *Truth's Principles*: Or, *thoſe things about Doctrine and Worſhip, which are moſt ſurely believed and received amongſt the People of God, called* Quakers. Theſe Principles are a Declaration of the Light and Grace of God, which ſhews that That is the *Quakers* Teacher, and Belief concerning Doctrine and Worſhip; but this is accounted a dangerous Principle amongſt thoſe

those Teachers, that keep People always in teaching that they may be always paying them: These would spoil their Trade, if People would come to be taught by the Light and Grace of God in their own Hearts and Consciences, which is my Desire for all Mankind, that they may no more be led away by the Craft and Subtelty of those Men that make a Money Trade of Religion, and are always obstructing the blessed Light and Grace of God, which would shew unto all Mankind, the true and real Way to Salvation, and will no ways deceive them that be obedient to it, which will give more Satisfaction to the humble and contrite Heart, than all Worldly Injoyments, which is witnessed by me and many more that have had full Experience of it, and desire that all Mankind would be so kind to themselves, as to make their Calling and Election sure, by being obedient to it: Farewel.

Your unfeigned Friend in the Light and Grace of our Lord Jesus Christ,

ANN DOCWRA.

Cambrige the 13th *Day* of the Month called *December*, 1698.

FINIS.

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